

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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## THE PREACHER.

### A SERMON,

DELIVERED AT THE UNIVERSALIST CHURCH IN  
THE CITY OF HUDSON, (S. Y.)

By Rev. John F. Myers.

TEXT. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Psalms xxxvii. 3.

Nothing can be more deplorable, than the condition of that individual whose trust is not reposed in the living God. When afflictions come upon him, he is forlorn and silent, neglected and despised, uneasy for want of consolation, and doubtful as to his present condition, or the condition in which he will be placed hereafter. Without trust in the omnipotent and all-wise Jehovah, the state of man is truly wretched. The human mind is perpetually seeking for some superior nature, on which to depend in all the vicissitudes of the present state of existence. A man will go to foreign nations with the hope of gaining wealth; he will meet with difficulties immovable; his courage will many times forsake him, and from the gloomy prospect of his affairs, he will be almost tempted to despair. In this condition, he looks for something on which he may rest with security. He feels the want of some everlasting intelligence to direct his steps. He realizes his own inability and his own frailty, and looks forward to a period, when he shall find out the true God, and cast all his burdens upon him. He can find no peace, no real happiness, in any thing else. To the man who does not trust in the Lord, the universe which we behold is a state of uncertainty and gloom. We see the works of man come quickly to an end. The vicissitudes of life are truly melancholy. Generation succeeds generation; and those that to-day are in the bloom of health and beauty, are to-morrow consigned to the silent tomb. Happy is he, who, under all the changes of this transitory life, puts his trust in the Lord. In this state, he is prepared to meet all the evils of life with calmness and composure. He will then not fear what man can do unto him. Though his friends die, and his relatives fall around him, he is unmoved. His convictions of the never changing goodness of the Deity is a source of comfort to him, that man and the works of man cannot take away. Ask the wanderer on the dark blue ocean, whose life is a perpetual contention with the elements, and to whom nothing is certain for an hour, or even a moment, whether he has never been placed in a condition in which he needed the assistance of a being superior to man. Did he never encounter the angry elements when his strength proved ineffectual, when there appeared no prospect of preserving his life, or the lives of his friends—when every moment appeared carrying him nearer to destruction? What, under these circumstances, were his thoughts? Or how did he conduct himself in the trying hour? Did not an inward monitor whisper to him to trust in the Lord? Where, alas! could he find assistance? On what other being in the universe could he rely for help? He could not fly for refuge to any human arm, but was forced to repose in the living God, as the rock of ages.

Try the condition of the man who acknowledges no God, and rejects all revealed religion. Behold him in the hour of affliction, when death seems to be rapidly approaching towards him. What are his thoughts? How does he appear? Does he enjoy the sweets that flow from putting confidence in Deity? Where does he go to seek for support? Alas! to him there is no support. To him the laws of religion are nothing. To him the sublime truths of the gospel have been communicated in vain. He believes in no existence beyond the grave, no happiness in reserve in the blissful mansions on high. All his friends that have died before him, in his opinion, are lost forever in the shades of death. When he dies, he thinks he shall sleep in the silent dust forever. He cannot put confidence in his God. His sun sets in a dark cloud, and he departs this life in darkness, despair, and eternal gloom. Miserable and deluded mortal! Has God created thee, and endowed thee with so innumerable powers and faculties, to be wasted in so mean pursuits as belong to the present state of existence? Wilt thou not acknowledge him to be thy Creator and protector, when he has furnished thee with so many tokens of his wisdom, goodness, and power? Such are the consequences of not putting trust in the Lord.

When the Psalmist exhorts mankind to put their trust in the Lord, he does not intimate that they are not to make endeavors for their own happiness. Were a person to neglect cultivating his ground, he could not reasonably expect to reap a harvest. Our endeavors are absolutely necessary to our present and future happiness. The giddy, the rash, the negligent, are too frequently inclined to murmur at the miser-

riage of their schemes, and become ruffled at unexpected disappointments. But he that believes in God, and puts his trust and confidence in him, whatever may be his fortune, puts his trust in the rock of ages. It is not to be imagined that we are to be happy without exertion. The daily occurrences of life prove the contrary.

Let us examine the youth that is just emerging into manhood. We may see him forming vast schemes and great designs for his future eminence and usefulness. He casts his eyes around him, and surveys the various conditions of life. He is now free from the restraint of parental authority. He is to make his way, by his own efforts, to usefulness, and honor, and happiness. But, how is this to be effected? On every side, he perceives difficulties. He is, as it were, in the humble vale of life. He raises his eye to those characters that have reached the summit of human greatness. He perceives the honor that the world bestows upon them. He learns, that whenever they appear, the benedictions of the people proclaim their passage, and he is ready to exclaim, "At what shall I reach so elevated a condition?" He pants for the pinnacles of honor. His restless ambition would make its way at once to power and fame, and he is apt to think that the labor of years is too much for the attainment of distinction among the sons of men. But hoary wisdom is at hand to direct him in the right way. "Put thy trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Doubtless there are numbers, to whom it would be consolatory to learn the infinite importance of trusting in God. Are any laboring under affliction which they cannot overcome, let them learn from this exhortation not to despair. There is mercy in reserve for them. Go to the bosom of Omnipotent Goodness, and lay your griefs at his feet, and trust in him for support. Let them remember that God "doth not afflict willingly, nor grieve the children of men."

To such as are near the brink of the grave, whose eyes are become dim with age, and whose limbs totter with debility, I would apply this exhortation of the Psalmist. Your youthful days are now over. A few more rising and setting suns will consign you to that narrow house appointed for all living, where the wicked cease from troubling, and where the weary are at rest. Your hour of dissolution is not far distant. You are soon to bid adieu to all the things of time and sense, and launch out into the wide ocean of eternity. To these aged pilgrims I would say, that though it is a fearful thing to fall into the hands of the living God, yet such as put their trust in him shall never be confounded.

To those who are confined to the vale of poverty and woe, who hear no voice but that of necessity, I would apply the exhortation contained in the text, put your trust in the Lord, and you will find help.

Our Saviour calls upon all such classes to come unto him. "Come unto me all ye that labor and I will give you rest; take my yoke upon you, learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls; for my yoke is easy, and my burden is light."

When difficulties come upon you, recollect the example which the Saviour has left us for our imitation.

Renounce all creeds and opinions of men, and take the scriptures for your guide, and put your trust in the Lord;

and then, whether you are in a high or low station of life, you will enjoy that peace, that comfort, and that inward satisfaction, which it is beyond all mortal things either to give or to take away.

How many sighs are heard, how many bitter repinings we hear among the dependent, the destitute, and the calamitous! Complaints break out of the partiality of divine providence, the sufferings of worth, the trials of the good, and the enjoyments of the corrupt. But little do such individuals know respecting the true state of things. Upon the examination of the condition of mankind, sagacity will easily discover, that, whatever respect may be shown to power, wealth, learning, or even beauty, they have very little to boast of in regard to happiness. It is evident that the desires of mankind increase with their acquisitions. No sooner do we arrive at one degree of human excellence, than we are impatient to reach another. So long as man's desires are ranging, he will be destitute of happiness. What could incite the warlike emperor, who set the world in arms with his victories and success, to such astonishing enterprises and undertakings as he was engaged in, but a wish, an insatiable desire, for something which was denied to humanity? When once an individual has determined upon the attainment of any thing which is placed beyond his present sphere of vision, he is uneasy in the absence of it, and is a stranger to happiness until its acquisition. It has therefore been the advice of philosophers in all ages of the world, to lop off all desires that are immoderate, and rest satisfied with content and tranquillity. And indeed,

if there be a difference in the degree of happiness which mankind enjoy, we shall find the contented to possess the largest share. Lament not, therefore, ye who are restrained from the pleasures of ambition and ostentation by the narrowness of your fortunes, for you enjoy many pleasures to which the opulent and adventurous are wholly strangers.

In order that we may trust in the Lord, it is necessary that we possess just ideas of the divine character. We must be fully satisfied what sort of a being God is. We must put our trust and confidence in him as a being whom we can love, and serve, and depend upon for consolation in the hour of distress. It will not do to think him cruel, unmerciful, vindictive. In such a divinity we can put no trust. That we may trust in him, we must believe him to be good; in no other being can we put our trust. What can be more absurd, than for persons who believe that the divinity is not a good and merciful Deity, to call upon the world to trust in him? They cloth him with attributes foreign to his nature. When the scripture says that he is love, they make him a God of hatred; they say that he is unmerciful, when the sacred penman declares that "his mercy endureth forever." Wickedness in vain can fly to such a God for pardoning mercy; virtue can expect no protection from such a divinity; affliction in vain will repose in the arms of such a God. The Supreme being is something different. Great beyond our narrow conceptions, he is unlimited in every attribute he possesses. While his power is astonishing for its extent, his wisdom is unsearchable, his goodness is infinite, and his ways past finding out. Let such as have an inclination to ascertain the true character of the Deity, look into the works of his hands, as they appear in the creation, and into the unerring oracles of divine truth. We believe that God, in the distribution of his blessings, makes no distinction between the evil and the good. He has given us to know that he causes his sun to shine upon the wicked as well as upon the righteous. By this we are not to understand that he suffers the wicked to go unpunished. Notwithstanding his impartiality in the distribution of blessings, he inflicts the proper punishment upon the wicked.—Whatever blessings man may possess, they only enjoy God's bounty, who make a right use of it. It is true, that we frequently see people who are vicious, arrayed in all the splendor and magnificence of the world; and judging from the outward appearance, we might see jollity, festivity, and gaiety; but it will be found, on a minute attention to them, that they are far from that state, whose "ways are ways of pleasantness, and all whose paths are peace." We never find the unrighteous enjoying happiness. We find them like the changing ocean, in a state of constant agitation. They find briars and thorns springing up in their path. They realize a gnawing anguish which whispers, "the way of the transgressor is hard."

Our text says, "trust in the Lord, and do good." The latter clause of this passage deserves our notice. To do good is the character of God himself. It is the character of every benevolent mind. It is the mark of a magnanimous and open heart. It characterized the Saviour of the world, who, we are told, constantly went about doing good. His humane heart was open to all the sons of wretchedness. He gave to all as their exigencies required. The lame he caused to walk. He gave speech to the dumb, and life to the dead. His goodness shone conspicuously in his last moments, when he called upon heaven to pardon his cruel persecutors. But in what manner are mankind to do good? By what means can they become good to their fellow men? I answer, imitate the pattern of the Saviour of the world. You can pour oil into the wounded bosom, and you can draw merit from obscurity; you can cause the widow's heart to sing for joy, and modest want to bless your hand unseen, though hushed in patient wretchedness at home. You can feed the hungry, you can clothe the naked, you can assuage the calamities of affliction, soothe the murmurs of discontent, brighten the eye of sorrow, and animate the soul of despair. The brightest eyes may grow dim, the powerful may fall from their exaltation, the rich may become poor, and the lettered ignorant; but the truly good man, whatever may be his condition, remains unshaken by the ravages of time. He looks upon the world with indifference. He learns to expect misfortune, and so arms himself to ward off the blow. He is unmoved by the vicissitudes of mortal life. It is not sufficient to trust in God, without any attempts to do good. The Psalmist declares, that, whoever trusts in God, and does good, shall dwell in the land and shall be fed. He says, "I have been young, and am now old, yet have I not seen the righteous forsaken, nor his seed begging bread." By this he conveys the idea, that good men are provided with food, and habitation, and raiment, by the hand of God.

If we examine the condition of those

who are reduced from a state of affluence and honor, to a state of dependance and want, we shall find little difficulty in discovering that they have refused to put their trust in the Lord, and to do good. They disobeyed the commands of the Most High. They neglected to do justly, love mercy, and walk humbly with God. They fell from their state of exaltation to a state of dependance and woe. It was in vain to strive to rise again. They were candidates for destruction. Whatever might have been their condition, they saw ruin hastily approaching. They became indifferent to life. They beheld the happiness of others with an evil eye, and in despair of ever regaining their former splendor, wealth and power, they floated idly down the stream of time, at the mercy of every vicissitude, and regardless of God or themselves. Are there any in this assembly who have never lost their dearest friends by the vice of intemperance? Wide wasting pest! that rages unconfined, and saps the foundation of all that is good. Under thy contaminating influence, friendship is severed, beauty blasted, greatness depressed, and learning degraded! How do thy potions secretly undermine the constitutions! Under thy destructive influence, eternal contentions are introduced into human society. We see nothing in thy train but disease, despair and death. The blooming youth, seized with a hectic languor, falls an easy prey to the hand of the spoiler. He sees his friends fall off one by one from his society. His health and his parts decay. He proceeds in his vicious career, till death terminates his misery, and consigns him to the abodes of the departed. How sadly do his mourning friends survey his fate! Perhaps they watched over his infancy with a perpetual anxiety for his welfare. They saw in his conduct, marks of a soaring, an ambitious, and perhaps a pious disposition. They were ready to prognosticate his future usefulness and eminence. But, alas! the luckless hour arrived, when he fell from his high estate, and fell to rise no more. Fathers mourn the loss of fond children, cut down by this fatal scourge, which has proved more destructive than plague, the famine, or the sword. Mothers weep over the remains of their tender companions for life. Children lament the fate of parents, who have fallen victims to this vice, which strews with countless carcasses the land:—

"The gates of hell are open night and day,  
Smooth the descent, and easy is the way;  
But to return, and view the cheerful skies,  
In this art and mighty labor lies."

Such is the importance of trusting in God, and doing good, in order to obtain respect among mankind, and happiness within our own breast. "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." No person will be compelled, by want or shame, to leave his natal land, and seek an asylum in foreign nations, who pays a just regard to the precepts of the Most High. He shall, in reality, "dwell in the land," and enjoy the respect of his fellow men.

As we have seen how deplorable is the condition of those who neglect to do good, we may be profitably employed in ascertaining whether vice ever conducts to happiness. We have been told that it is easy and pleasant to be vicious, and that men would be so, were they not afraid of a punishment that awaits them hereafter. We see, upon the examination of the bad, as we find them in society, that they do not enjoy happiness. On the contrary, they are invariably wretched. But he that puts his trust in the Lord, and does good, whatever may be his condition, will enjoy uninterrupted felicity. Banish then from your minds the groundless idea, that virtue goes unrewarded, and vice unpunished, to the grave. Look at the virtuous and the vicious, as we see them in society. We find that "the righteous are recompensed in the earth, much more the wicked and the sinner." Compelled as we are to wander on life without knowing whether the next moment will conduct us to safety or destruction, it becomes us, as rational beings, to seek out a rock of defence, and put our trust in the living God. If we do this, we may quietly pass through life, unmoved by all the various ills that load this mortal state. We may bid defiance to the frown of envy, the scoff of pride, the insolence of authority, or the ignoble artifices of cowardice and malvolence. Heaven will be our rock and our fortress. The sun will diffuse its lustre upon our heads with ten-fold beauty, the earth will smile around us, our friends will add to our felicity, and if we fall we shall receive countenance and support. Let then the fact be always before us, that, as we desire to be happy, we must follow the direction given us in the text, "put our trust in God, and do good."

If we do this, we "shall dwell in the land, and verily we shall be fed." But let us not forget, that neither the dignity of courage, the ornaments of wealth, or the splendor of greatness, will be able to afford happiness to him who is vicious and corrupt. Vice is the consequence of thoughtlessness and error, and wherever it ap-

pears, it raises hatred by the meanness of its artifices, and the malignity of its stratagems. Guard then all the avenues at which it enters the soul. Once indulge its approach, and you become lost to virtue. Whether you eat or drink, or whatever you do, do all to the glory of God, and remember, that whoever departs from the precepts of virtue, "wrongeth his own soul."

A friend requests us to copy the following: As it has never appeared in our columns we willingly comply with his request. There is TRUTH in it.

### A SERMON UPON GOATS.

TEXT. "And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens."—Prov. xxvii. 27.

From the days of Origen, (in the second century,) to the present, it has been fashionable to spiritualize the Scriptures, and to teach men that they have a meaning besides what is expressed. Many, to this day, think the Scriptures have a double sense, what is said—and what is meant. A man who could find a spiritual meaning to Sampson's bee-hive, jaw-bone, and the tails of his three hundred foxes, connected with fire-brands, could doubtless find a spiritual meaning to our text. What could it be? We will suppose it to be this:—

1. The person addressed must mean a minister of modern times, to whom it is said, "And thou shalt have goats' milk enough," &c.

2. His household and maidens must signify, in the spiritual sense, his family and domestics.

3. The goats must mean the non-elect, who are in the end to be eternally miserable, after leaving the minister and his family for him, according to Matt. 25 &c.

4. The goats' milk, in the spiritual sense of the text, which is represented as abundant, must mean the generous and constant support, which these ministers, their children, and servants, have received from the non-elect, or such as are declared to be of that number, who do so well for their owners here, and who are to be treated so cruelly hereafter.

We will allow that the three first propositions are so plain, that they need no illustration, and proceed to prove the truth of the fourth particular: "Thou shalt have goats' milk enough."—It is a fact beyond all dispute, that those who are considered the unconverted, or non-elect, are generally depended on for the support of such as have for years been considered ministers of the gospel. The meeting-houses are chiefly built with the money which belonged to such as are denominated goats; and were it not for this part of the people, what a poor condition the sheep would be in!

It is a curiosity, the manner in which the goats' milk is obtained.

Money is wanted to make the person a member of the Bible Society;—the goats must be milked, and soon the ladies produce the money. A pious young man presents himself, is one called into the ministry, but is not able to obtain an honorable education at Waterville, Providence and Andover. Milk the goats is the next step; men, women and children are called, and the help is stripped from them, and the pious young men have goats' milk enough.

Missionaries are needed among the heathen, then in Vernon, Maine, and Rhode Island. The goats are milked again, and the missionaries spreading their fame in all directions. A brother clergyman is dismissed, "because no man has hired him," the goats are milked, and he is on a mission at twenty or fifty dollars per month.

A mission is agreed on in Asia, and the goats are resorted to, who support the funds for twenty-four years; at last all this fails, and what next? Mr. Ward appears, and tells the owners of the goats, nothing can be done unless a College is built in Asia, and some of the natives made ministers. The goats are called up, ten thousand dollars are collected; the goats are left to feed on the high hills, until another milking time returns, when their empty pails are again presented, to be replenished from the same source.

These milking vessels are placed wherever the goats are likely to resort—as in the bureau, on the merchant's counter, in the Museum—for this purpose, to milk out the abundance of these milkkins. They have drawn from the goats, money, hats, shoes, stockings, shirts, and gowns, sweet-meats, and other luxuries, with missionary fields, corn, potatoes, cabbages, pumpkins, rags, rye, straw, whiskey, &c. &c.

All these things have been done, in addition to stripping for watch-seals, and the estates of old bachelors and maidens, when death shall put an end to their wants.

According to modern pulpit doctrine, these poor goats are to be rewarded for all their milk, (so good for the elect,) with a portion with the devils and damned souls, in eternal misery, where they shall see the "very elect," who are fed upon their milk, and by it nourished, and prepared for gloomy everlasting.

It is a matter of consolation to the

friends of humanity, that such goat's milk is becoming scarce; and this rage for missionaries, which is akin to the old *Crusades*, is subsiding, while the glorious gospel, which includes all as sheep, to be returned to the great shepherd and bishop of souls, is spreading in all directions, to the joy of men, and the glory of God!—Amen.

### THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, MAY 15.

### EXPLANATION OF REV. XIV. 10, 11.

A friend in Durham, who says the text in Rev. xiv. 10, 11, has been frequently quoted to him as a proof of endless hell torments, requests us to cause a full explanation of it to be published in our columns. To give a full explanation of the text would require much time and room—more than we can possibly afford at present; besides, it may be doubted whether a full explanation of the text would be necessary, so far as the objection to our views, which is supposed to be contained therein, is concerned.

The text reads thus:—"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Generally we undertake with reluctance any explanation of the book of Revelation—not because we have any idea that the doctrines of the book are opposed in any place or degree to the idea of God's impartial grace and universal salvation—but because its highly figurative descriptions are beyond our comprehension.

To use the language of Dr. Adam Clarke, "What they all mean, and when and how they are to be fulfilled, God in heaven alone knows." We are, however, inclined to the opinion of the learned professor H. Etstein, that the Revelations were written before the destruction of Jerusalem, and that "the prophecies of this book all referred to those times in which the apostles lived, and to the disturbances which then took place not only among the Jews, [at the destruction of Jerusalem,] but in the Roman empire." Dr. Clarke himself concurs in this opinion. "I think," says he, "the book was written before the destruction of Jerusalem, and not in 95 or 96"—as has been most generally supposed. To what particular historical circumstances of those times, the several highly figurative descriptions of the book relate, it is impossible for us to say. Those who can solve the difficulties, we shall cheerfully call wiser men than any who have ever lived.

But so far as the text in question is concerned, the most material point to be settled is that relating to the time when the events mentioned in it were to take place. Those who have produced it to our Correspondent for the purpose of proving our doctrine wrong, have, no doubt, taken it for granted, that the worship of the beast, &c. are in the future world, and that the torments connected with the worship are the punishment to be inflicted on impudent sinners after the final judgement. But this is taking for granted, what above all things should be proved, before it can be said the text is against our doctrine,—a position, however, which, we hesitate not to say, never can be substantiated.

Let it be remarked, in the first place, that the prophecies of this book were according to repeated declarations (as in Cap. I. i.—xxii. 7, 10, 12, 20,) "shortly to come to pass." But if the *objection* is valid, the prophecy of this text has not yet come to pass;—nay, it will not be fulfilled till after the earth is destroyed and the eternal judgement takes place. Again, it should be remembered, that the verbs indicating the time are in the present tense. "They have no rest day nor night, who worship the beast and his image." They were to be tormented then, while they worship the beast, and no longer; and the worship is spoken of in the present tense. Moreover, "day nor night" is added. Now no one supposed that day and night are reckoned in eternity; these divisions belong to time. In this world there is the succession of day and night. It is fair to conclude then, that the worship is in this world, and that the torments connected with it are here also. Indeed in this opinion all learned commentators concur. Dr. Clarke considers the name of the beast to be the *Latin empire*. This he "demonstrates" from the fact, that its number is declared (Cap. xiii. 18,) to be 666. The letters of the Greek alphabet were in those days used as numbers, and those letters denoting 666, read "The Latin kingdom." In accordance with this fact, Dr. C. proceeds to show how the text under consideration related to the worship of the papal hierarchy, to explain the "mark" the worshippers were made to wear, and to show that the phrases, "shall be tormented with fire and brimstone,"—"the smoke of their torments," &c. were mentioned "in allusion to the destruction of Sodom and Gomorrah." True we are told that the "smoke of their torment ascendeth up (present tense,) forever and ever." But every one at all acquainted with the subject, knows very well, that the words forever, forever and ever, &c. are frequently used in the Bible to describe duration in time. In Ps. the visible heavens are said to be "established forever and ever." In Jer. vi. 7, God said he gave the Israelites the land of Canaan "forever and ever." The same is stated in Jer. xxv. 5. Many other instances to the same effect might easily be adduced.

Without attempting a full explanation of the text, showing to what particular circumstances in the history of the times, the several representations therein allude—a labor which no one would be likely to perform,—it is a sufficient answer to the objection brought against our faith on the authority of this text, to say, that the events mentioned in it were eighteen hundred years ago "shortly to come to pass," and that too in a place where "day and night" are reckoned. Consequently the text cannot relate to a time yet to come, or to things that are to take place in another world.

Have the Standing Clerks of the four minor Associations, obtained returns, or the information from the Societies within their jurisdiction, contemplated by the instructions given to the Clerks at their last meeting? We hope they will not fail to obtain the information in season to lay the facts before the Maine Convention.

### NEW PUBLICATIONS.

"The New Hymn Book, designed for Universalist Societies: Compiled from approved Authors, with various additions. By SEBASTIAN and RUSSELL STREETER."

By the politeness of the compilers we have been favored with a copy of this work, and it being designed to aid the devotions of our religious body, it becomes us to introduce it to the reader. It is of a convenient size, handsomely printed on 408 pages, and contains 550 Hymns, selected generally from the most approved authors. The excellencies of the work, above any other in use among our societies, consists, as we conceive, *first*, in the spirit of the hymns. There does not appear to be any thing *sectarian* in them. By sectarian, we do not mean that the general principles of our faith are not manifest in them; for we hold that no real hymn of praise to God can be composed without the spirit of Universalism—of boundless goodness—breathing in the verse. But too many of our hymn books heretofore have contained hymns of a sectarian character—betraying, in some instances, a spirit of hostility bearing against other sects or other opinions. Controversy is right and profitable in its proper place; but we have always believed that that place was not in a collection of hymns of praise to God. Let a preacher's arguments for or against any doctrine be urged in his Sermons; but in the hymns he reads, and invites the choir to sing, or in the prayers he offers—all being directed in behalf of the whole congregation to the common Father of us all, he should suffer nothing to be advanced inconsistent with the spirit of *united* praise, or hostile to the feelings of any part of the worshippers, who are supposed for the time being to unite in these *devotional* exercises. The Messrs. Streeter's in their compilation, have happily avoided the error to which we allude. Their hymns are such as every good man, every true Christian may unite in. And generally they are the best religious poetry in our language. To this, as to all general, there may indeed be some exceptions. A friend, perhaps, for some living individuals who have written an occasional or fugitive piece of poetry, so called, has introduced some few hymns into the compilation, which, we think, might as well have given place to others, as we are unable to see real poetry or good rhyme in them. But such cases are few, and the advantage to the work, so far as they may serve to induce those individuals to exert an influence in its favor, may preponderate over any disadvantages they might occasion in a literary point of view.

A second excellence consists in the alterations that are made in certain hymns copied into the work from former collections. In every case of this kind, so far as we have examined and are competent to judge, those alterations are real and manifest improvements. As a whole, the poetry is of a high order. But there is another improvement which makes the work decidedly superior to any other—an improvement which we have long regarded as a desideratum. We allude to the arrangement or classification of the hymns, each under its appropriate head. Thus, the first twelve hymns are on the subject of "God and his perfections." The next fifty-eight, devoted to "General praise;" and so on, embracing all the subjects of ordinary or occasional use that may be required in public worship, ordinations, funerals, celebrations, &c. &c. This we regard as a great excellency in the combination before us. By this arrangement, the preacher can readily select hymns suited to the subject of his discourse, and the choir can sing in the spirit and *with the understanding* also.

The demand for Hymn books, is, we believe, not very extensive; and it must no doubt, take some time for societies to wear out, or to be persuaded to exchange, their old ones and procure the new. We hope however this exchange will be as speedy and as general as possible. Already, we learn, has Mr. Streeter's society in Boston adopted the new collection, and several other societies in that place and neighborhood have done or are about to do the same. Wherever it may be our lot to preach, we could hope to meet with this book, and would now take the liberty of recommending to societies that are not fully supplied with other hymns, to obtain this in preference to any other. We shall, probably, have some copies forwarded to us for sale before long, when we shall be happy to receive orders for the work.

"A Sermon delivered before the First Universalist Society in Haverhill, (Mass.,) on the Fast Day afternoon, April 9, 1829. By T. G. FARNSWORTH, Pastor. Boston: G. W. BAZIN, 1829."

Mr. Farnsworth's text is in Rev. xviii. 4. "Come out of my people, that ye be not partakers of her sins, and that ye receive not of her plagues;" and he treats the subject of it in an able and profitable manner.

This Sermon appears to be a continuation of the discourse delivered, from another text we presume, in the afternoon, on the vices that prevail in society—particularly Intemperance.

Not having finished what he had designed to say on the different kinds of intemperance, the preacher, in the afternoon, commences by recapitulating the remarks of the morning and proceeding to describe one of the worst kinds of intemperance—viz. Clerical Intemperance, and to warn his hearers to come out of this lewd sin. In exposing the intemperance of the dominant party in the Christian church at the present day, he shows first, that they dishonor God by their extravagance and intemperate notions of his character, in that they attribute to him purposes and actions incompatible with the character in which he has revealed himself. Secondly, he exposes, in a fearless and faithful manner, the designs of the Leaders of the Unitarian sects to bring this country under the galling yoke of ecclesiastical oppression. This he does by showing how they have denied the Christian name, and with it, the common claim to civil and religious liberty, to Universalists—how they have attempted, and succeeded in the attempt, to amass wealth

—to procure a lever with which to raise themselves to power—by pretending to be actuated by an absorbing concern for the poor heathen, the good of souls, &c.—how they have endeavored to organize a Christian party in politics; to overpower the free press of America, and to elevate themselves to all places of political power;—how, after being exposed in this design, they commenced an attack on Congress, with a view to enter a wedge whereby they might rend the liberties of the nation, and how, on being foiled, it was to them

"a vexation only to understand the Report" of the Senate. The preacher concludes by showing how people become partakers of these sins, when they give them money, or otherwise contribute to advance their influence and power, and earnestly exhorts all true Christians and real republicans to "come out" of this spiritual Babylon, and "be not partakers" of her sins."

The discourse is a good one—it deserves to be read, pondered and practically regarded.

"A Sermon preached at Caverhill, (Vt.,) on Fast Day, April 8, 1829. By WARREN SKINNER, Pastor of the Universalist Church and Society of Caverhill and Plymouth. Bellows-Falls: Wm. Masters, 1829."

It is a circumstance somewhat singular—we regard as a fortunate one—that while the orthodox generally, perhaps by common agreement, were, on the occasion of the last Fast, preaching against Senator Johnson's report and endeavoring to do away the righteous impression that their party entertain the design to lay their hands on the political power of the country, Universalist preachers, at the same time, should have had their attention directed to the same subject, and have endeavored to *defend* the principles of that truly republican Report, and to expose the designs of the party whose petitions furnished the occasion for the Report. Mr. Skinner's text is, Joel 1. "Blow ye the Trumpet in Zion, and sound an alarm in my holy mountain." Like a faithful watchman he does sound the trumpet and give the alarm. His Sermon, like Br. Farnsworth's, is devoted to an exposition of the plans of the exclusives, exhibiting faithfully the design of their Missionary Societies, Sunday School Unions, Bible Societies, &c. &c. We have already occupied so much room in our notice of new publications, that we cannot give the outlines of Br. S.'s valuable discourse. The sentiments he contends for, and the maxims which he brings to view, are sound and important. Did we not fear that we might offend both Br. S. and Br. F. by copying their Sermons into our columns—insomuch as we might, thereby, prevent, in some measure, the sale of their discourses in their pamphlet form—we should esteem it a privilege to present them entire to our readers.

Since the above was in type we have received "A Sermon on the Parable of the Rich man and Lazarus. By Thomas Whittemore, of Cambridge;" but it came to hand too late to permit us further to notice it in connexion with the foregoing.

### DER FROHLICHE BOTSCHAFTER.

Last week we received, and should have noticed, the first number of a new German Universalist newspaper, of the above title (the English of which is, THE MESSENGER OF GOOD TIDINGS,) printed in Lancaster Co., Penn., and edited by George Grosh and Jacob Myers. It is intended to circulate among the German population of Pennsylvania and other states in the Union. The original and selected articles in the number before us, are, as we should judge, calculated to be useful to that class of readers particularly, for whom they are intended. We rejoice, and would be grateful to God, that such a paper is established in this country. The German population in the United States, and particularly in Pennsylvania, is extensive. In some sections the German language prevails entirely. Hitherto, this class of our fellow citizens have, owing to their ignorance of the English, been quite shut out from the light of truth; but now we trust they will be made acquainted with the true gospel and embrace it extensively. Hoping that the editors may not be disheartened, nor "weary in well doing," we fervently implore on them and their readers the approving smiles and the richest blessings of heaven.

It is published once a month at \$1 per annum in advance. Each number contains 16 large octavo pages, well printed.

### NEW SOCIETIES.

We understand that a Society of Universalists, consisting of 30 or 40 members, was legally organized in Mercer, (Me.,) a few weeks ago. The officers for the current year are, Wm. Ebling, *Clerk*;—Mason Wiley, *Treasurer*;—Caleb Gilman, Martin Burr, Daniel Elliott, *Standing Committee*. Being regularly organized, we trust the members of the Society will see the necessity of united and vigorous exertions among themselves for the prosperity and spread of truth; and may a propitious Heaven abundantly bless all their laudable exertions in his cause.

A Universalist Society was formed in Woonsocket, (R. I.) on the 15th ult. Br. Stephen Cutler labors with this new branch of our spiritual Zion. The Society is respectable for numbers and for the character of its members.

Another Society, having about 50 members, has been recently gathered in Hyannis, (Cape Cod,) by the name of "The First Universalist Society in Barnstable." This Society is destitute of preaching at present, but earnestly invites the ministering brethren, whenever they may travel that way, to call and dispense to them the word of life, promising "a most grateful sense of obligation, and further as ability will admit."

A Universalist Church has been formed in Coolville, (Ohio.)

Rev. A. C. Thomas, of New-York, proposes to publish, from the English, an edition of T. Southwood Smith's Treatise on the Divine Government. This is one of the most substantial theological works in our language, and ought to be republished in this country and read by all lovers of truth and Christian philosophy. We doubt not the work would meet with an extensive sale.

Our cause is represented as flourishing in New-Hampshire. All that is wanted is more laborers to sow the seed of truth among the people of that state.

Rev. William Bell, Editor of the *Watchman and Christian Repository*, requests us to say, that he has removed to Woodstock, Vermont, and wishes his friends hereafter to direct their letters, &c. to that town.

Br. Rayner will accept our thanks for his acceptable present. Our long tried and faithful Br. B. from the Trumpet office, has from time to time increased our obligations to him to such an extent that it will lay us under a pretty heavy tax to discharge them.—In matters of reciprocal favor, however, we hope never to become bankrupt.

### TO READERS AND CORRESPONDENTS.

We greatly regret that the Letters of Rev. Jacob Wood to Rev. Samuel Johnson, of Saco, were not received until after the printer had made considerable progress in setting up the matter for our first page,—a circumstance which prevented us from inserting the Letters in that place. As they would take up about five columns, they were too long for the inside of the paper. They shall appear in one next.

J. B. S. informed that neither the editor nor

### ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

### LETTER—NO. IX.

ON THE SUBJECT OF MR. BALFOUR'S VIEWS.

DEAR SIR AND BROTHER,—

Mr. Balfour objects to the immortality of the soul, because the scriptures do not apply the terms immortal soul, never dying spirit, &c. to man's future existence. But does this disprove the soul's immortality, or that the scriptures teach the doctrine? We answer no. Words, as I before observed, are only the signs of ideas, sounds adopted by common consent to signify our conceptions and convey our thoughts to each other. We believe in future existence. We have formed our ideas upon this subject, and to express this idea, we give it various terms—as the resurrection of the soul, the spirit, the immortal soul, &c. Those who lived in the days of our Saviour, believed also in future existence, and to express this idea, they use the signs *anastasis*, *pneuma*, *psuke*, &c. Now when we use the word soul or spirit, we express thereby the idea of immortality, immateriality and indissolubility, and were we to say *immortal soul*, we should represent thereby no new idea. Now it cannot be disputed that the sign *pneuma* or *psuke* in Greek, represent the same idea. We do not say that it was always confined to this idea, for as I before observed, we are necessarily compelled to use the same sign, to signify different ideas, which the connexion and circumstances must determine. In computation we say 1, 2, 3, 4, these signs convey the idea of 1, 2, 3, 4; but when we say 1234, we convey an idea very different, though we use the same signs to express it. So it is with language; we use the same signs, as expressive of different ideas, e. g. If I say the world of spirits, I use the sign *spirits*, to express the idea of beings who are immortal, immaterial and indissoluble. But if I say a glass of spirits, I use the sign *spirits* to signify a liquor which possesses a power to intoxicate. Here the ideas are different, but the sign is the same. So *pneuma* and *psuke* may be sometimes used to signify breath, wind and life, and yet still in a different connexion, may also stand for the idea of immortality, and all the qualities which we attach to that part of man which we call *soul*. And to imply that these words did not stand for this idea among those who spoke and wrote in the Greek language, is flying in the very face of facts. We will now show that the writers of the New Testament, did use these signs to express the idea of the soul's immortality. To avoid disputed texts as far as possible we will take Luke xiv. 37. "But they were terrified and affrighted and supposed that they had seen a spirit." Mr. Balfour himself says this shows "how deeply they were imbued with the superstitious notions about ghosts and spirits, which prevailed among the heathen nations." Now setting aside their "superstitious notions," with which we have nothing to do, we ask what idea the word "spirit" stood for in the minds of the disciples? We answer that it stood for the idea of immortality and immateriality accompanied with identity. That it stood for the idea of immortality, we learn from Mr. B.'s concessions, for he says they were deeply imbued with the notions of the heathen; and they attached immortality to the soul. And the Jews, of which nation they were, also believed in the immortality of the soul. That immateriality was included we learn from the words of Jesus, who said to them, "a spirit hath not flesh and bones as ye see me have," and identity, by the supposed appearance of a spirit. This alone is positive proof that the word *pneuma* stood for the same general idea which is attached to the English words soul and spirit. And the same idea too for which the terms "immortal soul" and "never dying spirit" also stand. Consequently whenever the connexion demands it, the word requires that this idea be attached to it. And when we read that Jesus commanded his spirit to God, or when Stephen commanded his spirit to the Lord Jesus, we must understand that they commanded that part of man to the care of heaven which the common philosophy of the age recognises as immortal and immaterial, improving the idea by what new light the gospel throws upon man's future existence. But according to Mr. B.'s theory, they ought to have commanded their bodies, and not their spirits, for if they were to reexist only by reorganization, and the soul died with the body, and its identity became absorbed in the great soul of the universe, then their bodies were by far the most valuable part of them, and these should have been commanded, instead of their spirits, to the care of heaven. But the very facts that they commanded their spirits and not their bodies, shows that their spirits were the chief objects of divine favor and protection, while the matter which composed the body without a soul, was not worth a thought, or a prayer. Although Mr. Balfour argues that the soul dies with the body, and that it is only the effect of organization, yet as they evidently commanded something to the care of heaven, he says that they commanded their spirits to God to be restored to their bodies at the last day; and yet still he contends, that man has no more soul than any other organized living man, except it be in degree of intelligence. But a soul must be a *something*, or it could not be commanded to divine protection. It must either be a material, or an immaterial substance. If it be an immaterial substance and it is to be restored to a reorganized body at the resurrection, then Mr. B. has conceded and proved its immortality. For it is an immaterial substance now; as an immaterial substance it is commanded to the divine protection, and as the same identical immaterial substance, it is to be restored to the body, on Mr. B.'s theory, at the resurrection, and exist from thenceforth forevermore immortal. And if Mr. B. admits, as he here does, that it preserves its identity through all these changes, and finally endures to eternity, he necessarily concedes its immortality, and overthrows all his arguments which go to disprove the soul's immortality; and the only way in which he can maintain his theory of the resurrection, is to admit the soul's immortality and identity and contend that it sleeps until that time when God will reorganize the body, of which we have no evidence.

Yours, &c. A. B.

[For the Christian Intelligencer.]

### BALFOUR'S LETTER TO BEECHER.

to Dr. Beecher," quoted and commented upon by "A preacher of Universal Salvation," have no bearing on the question of future punishment, unless the believers in "in misery after death" also believe that their future disciplinary punishment is to be administered in the Calvinistic hell; for he, (Mr. B.) says nothing either for or against future punishment disconnected with Dr. Beecher's hell. He calls on the Dr. to prove the existence of his hell, instead of making his exertions to bear on proving that it is not, in fact, missionary ground on which much good may not only be devised but effected.

"A preacher of Universal Salvation" expresses the hope "that the public at large, as well as Dr. Beecher, will still continue to regard the sentiments of our order as they have hitherto done." It is evident that Dr. Beecher regards the sentiments of our order to be, that his hell, if not the most pleasant, is at least, one of the best schools in existence, from the supposed preeminence it has over all other schools, in that it never fails to effect the reformation of its inmates. It would appear from our preacher's hope, that he believes in the existence of Dr. Beecher's hell, and also that he understands "misery after death" and this hell, to be one and the same thing. But that the public at large regard the sentiments of our order the same as they are regarded by the Dr. and himself, is somewhat doubtful. The writer of this article is personally acquainted with many well informed ministers of our order in Maine—has conversed with them on the subject of man's future destiny; but has never met with one who believes the Calvinistic hell to be the purgatory through which sinners must pass to heaven; and will add, that he has conversed with no one minister or layman, who regarded Mr. Balfour's "innovated and improved system" as injurious to the "interest or reputation" of our order. However, if "A preacher of Universal Salvation" honestly believes in the Calvinistic hell, let him test public opinion by faithfully preaching his sentiments, and it is believed he will find but few in the order of Universalists who have any more faith in the existence of his place of reformation, if it be one and the same with Dr. Beecher's hell, than has the Dr. in the notion that his hell is a place eminently calculated to reform sinners and fit them for heaven.

FRANKFORT.

## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MAY 15, 1829.

FOREIGN. By the last advices from England, it appears that the Catholic Emancipation Bill, after adding a clause disfranchising the Irish forty shilling freeholders, had passed the House of Commons by a majority of 178, and been sent to the House of Lords for concurrence. What disposition the Lords will make of the bill is uncertain, they being generally less in favor of the common people than the lower House, which comes from the people. But when it is considered that this bill is an administration measure, having the favor of the ministry, it is fair to conclude that the Lords will view it with more favor than they otherwise would.

The affairs of Greece remain unsettled without much prospect of peace. Extensive preparations are making on both sides for a powerful campaign in the spring.

CHINA ACADEMY. We have received a Catalogue of the officers and students of this flourishing Seminary, for May, inst. Once before we have taken occasion to speak of this Institution. Mr. ABBOTT still continues Preceptor. At present the number of students in the languages is 19; in the higher branches of Mathematics, 10; in other English studies, 27. In addition to these there are 18 young ladies attending this Academy. Total 74. We perceive that a large proportion of the students are from other towns—some from a considerable distance—a fact that may be supposed to show the popularity of the Institution abroad.

The Summer Term commences the 8th of next month. Boarding costs from \$1 to \$1 33, per week. Tuition, \$2 50 per quarter, or 25 cents per week. Tuition in the French language, \$3 50 per quarter.

We understand that many of the most respectable citizens in this neighborhood have sent a petition, or representation, to the Secretary at War, earnestly requesting him to cause the operations on the half tide rock, at Lovejoy's Narrows, with a view to its removal, to be resumed immediately. The rock if taken out at all must be removed after the spring freshets, when the water is low. The object of the Administration in removing Maj. Grant, the Agent, and ordering the suspension of operations is not yet ascertained.

Council of 700. The Boston Courier supposes that the new House of Representatives of Massachusetts, which assembles this month, will consist of seven hundred members. Owing to the excitement on the subject of the Hudson and Boston rail road, nearly all the towns in the Commonwealth will send their full complement of Representatives.

"Lime, Sermons and Sole Leather," Mr. James Langworthy, of Belfast, advertises in the Republican Journal—"West India Goods, American Cotton, Camden and Lincolnville Lime, a few of the late Dr. Payson's SERMONS, likewise a quantity of sole leather." A man as *worthy* as Mr. Langworthy is, once said, "there is a place for every thing;" but he did not say the place for sermons was between lime and sole leather. However, the most proper place for these sermons may be under foot, for aught we know. It is proper to add that if any of our readers wish to purchase any of Dr. Payson's "Sermons," Mr. L. will "receive all kinds of lumber in payment for them."

*Shower of Eds.* On Sunday morning last, during a shower of rain, a number of *eds* as long as a man's arm, fell in Augusta on the plains north of Capitol Hill, near Rev. B. Tappan's. What this may be ominous of we cannot say, but we do know that the doctrinal arguments of *some* people are as slippery and as difficult to be held on to, as were the creatures that rained down last Sunday before meeting.

Noah Webster, in his new dictionary, spells molasses, melasses. The use of the *e* in the first syllable, he would say, is sanctioned by the Greek *melas*, the Spanish *melaza*, Italian *melassa*. But the editor of the U. S. Gazette rather thinks it should be derived from the Latin *molio*, or the French *mol*.

A curry comb is said to be the best instrument for taking the scales off of fish.

Mr. Nathaniel Green, lately appointed Post Master of Boston, has retired from the editorship of the Boston Statesman. The editor of the Boston Courier, (Mr. Buckingham,) says of him:—"In the ups and downs of editorial life we have several times come in collision with Mr. Greene; but we have found him like ourself—quick to show fire, but not over anxious that the sun should go down upon his wrath—and of course we cannot regret his secession from the corps of brief chronicles, and wish him abundant success in his new employment."

It is reported as a fact, that Gen. Jackson will visit New England next summer. Should he do so, the consequence might be, that the Yankees would become satisfied that he is not a mere head strong ignoramus, and that he would ascertain, that we are not all tin peddlars or wooden nutmeg manufacturers. Any thing that is calculated to make the people think well of their rulers, and rulers to respect the people, is always desirable.

The Legislature of New-York have passed a bill to prevent masquerades in that state, and instituting a penalty of \$1000 for every offence.

Dr. Tobias Watkins, late 4th Auditor of the Treasury, has been arrested on the charge of fraud in his office. His trial was to have taken place in Washington this week.

Catharine Cashier, and Richard Johnson, were executed in New-York last Thursday. Johnson was a printer of the *deistical* paper. To the last he manifested great levity and unconcern in view of his fate.

Mr. Henshaw, the new Collector of Boston, opens the Custom House from 5 to 6 o'clock, for clearance of coasting vessels.

It is stated that Mr. Livingston has declined the offer of an appointment as Minister to France, and that Mr. Gallatin will be sent to that Court.

Messrs. Gallatin and Preble are now in Washington, preparing a defence of our claim to the N. E. disputed territory, which is nearly completed. It will be furnished the British authorities in July, for answer, and the replication on the part of our commissioners will be furnished by January next, when the case will be finally submitted for the decision of the king of the Netherlands.

It is rumored that Spain is about to recognize the Independence of the South American States;—better late than never.

Governor Houston of Tennessee, has resigned the executive chair in consequence of personal embarrassments.

The new county of Waldo, Me.—In District No. 2, in Freedom two families turn out, as the saying is, fifty children, mostly boys: eight of the latter have serious thoughts of committing matrimony. In that school district there are a few girls only, but thirty young men, several of whom have farms and are obliged to milk their own cows and bake their own bread. The Legislature of Maine ought to pass an act for the better promotion of the general welfare, by encouraging a more perfect union between the towns of Freedom and Searsport, in the same county, in relation to which, a female correspondent of the Belfast Republican says there are four neighboring families which "turn

out" each ten girls, (excepting two who are married) all under 20 years of age, and only two of whom are spoken for.—She requests the rusty old bachelors, whose elbows the editors had jogged that they might journey towards Searsport and take unto themselves each an help-meet, to keep their distance.—*B. Pat.*

*New-York Executions.* On Thursday the execution of two murderers is to take place at New-York—Richard Johnson, for the murder of his paramour, under circumstances which the public cannot have forgotten, and Catharine Cashier, for murdering a neighbor while under the intoxicating effect of ardent spirits. The Journal of Commerce informs us, that—

On the part Johnson great exertions have been made by a portion of our citizens to avert the last awful sentence of the law, but without effect. A letter was received by the high sheriff on Tuesday from Governor Throop, in which his excellency took a minute survey of the case, and stated that after mature and solemn deliberation, he saw no reason why the prisoner should not suffer the punishment which a long series of offences, terminating in a deed of blood, so justly deserved. The communication is emphatic in its language, denies the boon of clemency, and excludes from the convict the faintest ray of hope.

After having persued it, Mr. Shaw immediately went to Johnson, and placed in his hands the warrant for his execution. The unhappy man received it without knowing its import, but as his eye fell upon the black seal of the Executive, a shudder of horror ran over his frame, and for some moments he appeared suffering under the convulsion of mental agony. Resuming a degree of composure, he picked up the letter which had fallen from his hands, grasped it with intense interest, and perused its fatal contents.

Until the arrival of the Governor's communication, he had buoyed up his spirits with the vain hope of pardon, or a commutation of punishment. This hope is now taken away; and he has only a few days to prepare for the scene which awaits him. We confess our sympathies are awakened in his behalf, but so far as we are acquainted with the case, we fully accord with the decision of the Executive. The law has no terrors, unless its penalties are enforced.

The prince of "travelled fools," Captain Basil Hall thus held forth at a Catholic Emancipation meeting at Edinburgh. We insert his remarks not for the *valuable opinion* it concludes with, but because it probably gives some prefatory notion of what the celebrated Loo Choo discoverer has indicted of this country, where he was civilly treated, inasmuch as he was never publicly kicked for his arrogance and impertinence, although it does not become us to say how much he merited such notice.—*Bost. Cour.*

"I am just returned from America. In that country there is far less freedom than in Britain—less freedom of the press—less freedom of speech—less freedom of thought. And this I ascribe to the principle of their government—universal suffrage, and the want of an established church. But I have written my observations on the subject, and will tell you all about it by and bye. I concur in the present petition because the measure which it supports is calculated to secure the blessing of an established church—and because it is to be accompanied with the abolition of the forty-shilling freeholders—and therefore to restrain the greatest curse in any country, democracy."

*Sugar from Rags.* In this age of wonderful discoveries, the following is not the least. We learn from Dr. Graham's Chemical Catechism, that rags may be converted into sugar, merely by the action of sulphuric acid. "When shreds of linen are triturated in a glass mortar, with sulphuric acid, they yield a gummy matter on evaporation, and if this matter be boiled for some time with diluted sulphuric acid, we obtain a crystallizable sugar." This discovery is highly important to tea drinkers. A pound of rags will produce more than a pound of sugar. Should any housewife be in want of sweetening, she has only to strip the rags from some of her urchins, throw them into a mortar with a little oil of vitriol, apply the pestle, and change them into sugar. Thus rags, instead of being a vexation and a degradation, will hereafter be considered both an honor and a convenience. The only thing we have to fear is, that from the conversion of rags into sugar, paper will become scarce; and that city editors will have to cut their half acre sheets down to "seven by nines."—Noah.

*Public executions.*—A memorial has been addressed to the Legislature by some of the most respectable citizens of Philadelphia, praying that the practice of executing criminals publicly, may be discontinued; and that whenever capital punishment is inflicted, it may be done in the jail yard, without the presence of spectators, except the sheriffs, magistrates and constables, and a competent number of witnesses. The experience of ages (say the petitioners) has proved that publicity in executions never serves to give fore to example to prevent the commission of crimes; on the contrary it has happened, even in our own state, that a man murdered a fellow creature the evening of the same day on which he himself had witnessed the execution of a criminal for the same offence. We allude to the case of Burns, who was stabbed by Wilson, in the year 1822, the

day on which Lechler was hung at Lancaster. It is notorious, also, that robberies are constantly committed under the gallows.

*Paying up and paying down.*—There is, as every printer must be aware, a surprising difference between *paying up* and *paying down*. When a long-standing subscriber, of whose money you have never fingered a cent, threatens to *pay up*, the inference is forced upon you, that he intends to *discontinue*—and though your empty pockets are crying for cash, you cannot help considering the threat of *paying up* as the knell of a departed *patron*. But *paying down*, on the contrary, causes a sensation of pleasure without alloy. *Paying down* presupposes no discontinuance of favors; no interruption of flattering prospects; but a hearty encouragement to go on your way rejoicing, in the hope of being paid down from year to year, as your labors deserve.—*Berk. American.*

Seventy-two substantial farmers and respectable citizens of the town of Greece, N. Y. who have been imposed upon by the delusion of "Antimasonry," have made a public renunciation of their former opinions, and of the party now professing hostility to the institution of freemasonry.

The two predominant political parties now in the Province of Buenos Ayres are called Federalists and Unitarians. The Unitarians are the more powerful party; their object is to establish a vigorous provincial government while the Federalists wish a system of government confederate with the other provinces. In this case political names have a meaning founded in the views of the party—a good hint to some others.—*Bost. Pat.*

*Newton.* There is in the records of Newton a sentence in the spirit of Shakespeare; "I don't know what I may seem to the world; but, as to myself I seem to have been only like a boy playing on the sea-shore, diverting himself now and then in finding a smoother pebble or a prettier shell than ordinary, whilst the great Ocean of Truth lay all undiscovered before me."

## MARRIED.

In Hollis, on the 5th inst., Mr. Parker Sheldon, publisher of this paper, to Miss Ruth M. Lane, eldest daughter of Hon. F. Lane, of 11.

In Scarborough, Mr. Dennis L. Milliken, of this town, to Miss Jane Larrabee.

In Bethel, by Rev. B. B. Murray, of Norway, Mr. Eliphas Powers, to Miss Bullock Andrews.

In Portsmouth, by Rev. T. F. King, Capt. Samuel Shackford, to Miss Sarah Cottle.

In Boston, by Rev. Paul Dean, Mr. James McCollister, to Miss Charlotte Moulton;—Mr. Silas Hall, to Miss Isabella H. Bicknell.

In Meadum, Mr. Peter Osgood, of Andover, to Miss Sally Tippet.

In Utica, on the 20th March, Mr. Daniel T. Remington, to Miss Margaret Watson. (For the information of the new relatives, we think it our duty to state, that the aforesaid Daniel T. ran away from this village some time last winter, leaving a wife and child unprotected.)—*Adams American.*

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# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

## POETRY.

### THE MOTHER.

Occasioned by a recent circumstance, in which a lady came to this village, to witness the last moments of the last one of her four children, three of whom were married ladies. The sympathetic reader can appreciate her feelings.

She came, and o'er her suffering child,  
She hung in mute despair;  
No accents as of anguish wild  
Broke from her breast of care!

For still on hope's delusive smile,  
That shadow of the soul,  
She bade like one upon an isle  
Where boughs round her roll.

'Tis strange the human heart should trust,  
The more the danger seems;

The more to hope's vain joys that must  
Too oft delude with dreams;

And thus was till o'er the bed,  
She hung in anguish wild,

And gently held the fainting head,  
And tears of tender sorrow shed

O'er her expiring child.

It was the fourth relentless dart,  
The angel of death had sent;

And thrice the mother's breaking heart,  
With anguish had been rent.

And now she gazed upon the last,  
Expiring in her arms,

And as the memory of the past  
Roll'd o'er her soul, one look she cast,

Upon her faded charms.

It was enough! What tongue may tell,  
A mother's agony,

When she stood by the solemn cell  
Of cold mortality.

The grave! the grave! O it did close,

Upon her last one dead;

No child upon the earth she knows,

Alone she bents beneath her woes,

Hope's visions too have fled.

MILFORD BARD.

## MISCELLANY.

We avail ourselves of the earliest opportunity to present the following from the Methodist Christian Advocate, to our readers.—We marvel some that the editor of the *Mirror* has not yet inserted it in his paper; probably he may have overlooked it, or lost the article. If so he can copy it from our columns.

(For the Christian Advocate and Journal and Zion's Herald.)

### MURDER WILL OUT!—AGAIN.

Messrs EDITORS:—Some months since I furnished you with an article under the above caption, purporting to be a brief expose of a plan which was on foot by certain gentlemen, and which I stated had been communicated to a certain initiated few, under circumstances of secrecy, proposing the establishment of a "Great Central Press," embracing political and religious designs on the community. You were pleased to accompany and follow my communication with a statement of what you personally knew on this subject.

At that time I refrained from giving names or particulars, believing that the plan need only be exposed to be defeated; for—

"Vice is a monster of such hideous mien,  
That to be hated, needs but to be seen."

But as my forbearance has been misconstrued by certain editors of the denomination who supposed themselves implicated, and as they, presuming that no one could confront them, have professed not only a total ignorance of the existence of such a conspiracy, but have fearlessly challenged you for the facts in the case, I am impelled now to "speak out," and the "Vermont Chronicle," and kindred editors, must share the responsibility either of their ignorance or temerity.

They complain that the plan is attributed to a Mr. C.—, which initial they affect does not enable them to identify the agent employed in this affair. To relieve their suspense, therefore, be it known that the Rev. Mr. Cherry, of the Presbyterian denomination, well known in many parts of the United States is the gentleman alluded to, who represents the plan to be exclusively his own, but carries with him testimonials of gentlemen of high standing in his church, who have recommended both him and his plan, and given substantial evidence of their hearty co-operation by very liberal donations.

If it be inquired, "who recommended him, and who patronized him?" to effect the "conviction of the guilty and the acquittal of the innocent," as is so earnestly desired by the Vermont editor, let him inquire for the name of the president of the Theological Seminary at Auburn, or the president of the American Tract Society, and answer whether these are men of so high standing in their church, as to cause the public to hesitate in believing that Mr. Cherry's scheme was approved by the master spirit of their denomination.

Let it be understood distinctly, that neither the Presbyterian church, as a church, nor the clergy of that denomination *en masse*, as such, have ever been suspected or accused of any participation in this combination. That church have never yet avowed themselves responsible for any of the extravagant schemes either of Rev. Dr. Ely, Rev. Dr. Beecher, or Rev. Mr. Cherry; and it is known that many of their ministers and people have disavowed any participation in these schemes, or with their authors; but still it is their misfortune to have among them certain Lenders, who proclaim their design to bring "half a million of electors into the field," whose "characters have been formed" for the purpose, and threaten to fill every office in the state and national governments with a "good orthodox Presbyterian." And as it is known, that at the time the Rev. Mr. Cherry was traveling through the country, to divulge the scheme of the "Great Central Press," and its thousand branches, he was not only in full standing in said church,

but his character and schemes sustained by some distinguished clergymen and laymen of the Presbyterian order, it will be difficult to convince the public, that these men are guiltless of a design to accomplish their sectarian project, at the expense of the overthrow of any and every sect and party, political or religious, who presumes to remain detached from their "orthodoxy."

That Mr. Cherry has now been deserted by those who urged him on his way, and his plans declared to be "unfeasible,"—and that after obtaining considerable funds for the purpose of this "holy alliance,"—that he should be imprisoned in New-York for trifling debt, speaks more strongly for his integrity than for the liberality of his professed friends, who might have known of his imprisonment, and passed by on the other side.

The writer of this article, with a Methodist preacher of this city, went to the prison as soon as we heard of his confinement, designing to release him, as we heard he had been there for some weeks; but found on our arrival, that within half an hour some "good Samaritan" had been there before us, and paid the debt; for which act of beneficence he will not lose his reward.

My sympathies were excited for this gentleman by the consideration that whatever had been his errors, he was still a professed minister of the gospel, and ought not to remain in prison for a debt so small as a few dollars, which he was unable to pay, and presuming that, having learned wisdom by experience, he would not again be made use of for so visionary and to him, so unprofitable an agency.

Let it not be supposed that the Methodist Episcopal Church, or any of its members, feel the least fear of the success of the schemes of these bold speculators, for these are but "carnal weapons"—a part of that "wisdom of this world which is foolishness with God." In exposing this visionary scheme, we are not actuated by any dread of its success, but as the editors of a professedly religious paper, you were not at liberty, consistently with your duty, to exclude from your columns an expose of this combination, when you yourselves were satisfied of its existence. That it embraces designs which cannot be accomplished, that the scheme itself is a Utopian one, is no defence for those concerned, but only proves their temerity and folly. And under that pure "law of liberty" which condemns the purpose of the heart, whether the act be consummated or not, if evil, equally with the act itself, such thoughts and intents will be estimated by the wise and good, and under the light of an eternal world many a murderer will be exposed who never imbrued his hands in blood, and many an adulterer who only trusted in his heart.

Should the editors of those newspapers who, like the "galled jade," have been "winning" under my former communication, still persist in their hardness by denying or justifying the unholy alliance now presented in outline, I pledge myself to bring out in bold relief the names and titles of those who identified themselves with Mr. Cherry, the amount by them subscribed, the articles of the constitution of this grand national "cooperative association," and the whole scheme which a "Presbyterian," in a "Rochester Observer," states he was "closeted with Mr. Cherry one whole winter evening to hear in detail," and which a distinguished professor in certain theological seminary states, under his own signature given to Mr. Cherry, requires "an hour at least" to divulge and explain.

MORE ANON.

## LAW OF MAINE.

In the year of our Lord one thousand eight hundred and twenty nine.

An additional Act to establish the Cumberland and Oxford Canal Corporation.

Sec. 1. Be it enacted by the Senate and House of Representatives, in Legislature assembled, That in all cases where application is now pending in the Court of Common Pleas, or where application or complaint shall hereafter be made to said Court, for ascertaining the damages sustained by any person, or corporation, as contemplated in the third, fourth, and fifth sections of the act, establishing said Canal Corporation, and in the act in addition thereto, passed the fifteenth day of January, in the year of our Lord, eighteen hundred and twenty two, said Court shall appoint a committee of three discreet and disinterested freeholders of the county in which any part of the lands described in said application, or complaint may lie, to appraise the damages if any, sustained by the construction of said Canal through said lands, which having done, under oath, they, or the major part of them, shall make return thereof under their hands to the next Court of Common Pleas to be held in the same county, after said service is performed, that the same may be accepted by the Court, and if any person or corporation shall be aggrieved by the doings of said committee in estimating damages as aforesaid, he or they may apply to the Court of Common Pleas, provided such application be made to said court, that shall be held in the same county next after the acceptance of such return, and said court is hereby empowered to hear, and finally determine the same by a new committee, or if either of them be interested, by a Coroner of said county, and shall be selected in manner following, viz.—the officer, w<sup>ch</sup> shall be duly authorized by said Court, shall make application to the Selectmen of two or more towns, through any part of which said Court shall not pass, who shall draw out of the jury box of their respective towns, so many jurors, as such officer shall require, not exceeding nine from any one town; and if by accident or challenge there should not be a full jury, said officer shall fill the panel, de talibus circumstantiis, as in other cases.—And such officer shall make return of his own travel and attendance and that of each Juror. And if the party injured, in his, her, or their lands apply for such new committee or jury, and fail to obtain increased damage, such party shall be liable for all legal costs arising after entering such application, and said court shall enter judgement, and issue execution accordingly.

And if said Canal Corporation apply for such new committee, or jury, and fail to obtain a diminution of damages, it shall in like manner be liable for costs, and said court may enter judgement and issue execution for

such costs. *Provided nevertheless*, that if any person or corporation sustaining damages as aforesaid, shall not make his, her or their complaint to said court within one year next after the bar date from recovering any thing for their said damages.

Sect. 2. Be it further enacted, That the verdict of such jury or the report of such committee agreed upon as aforesaid, being made under their hands to said court and by the aforesaid recorder, shall conclude the parties thereto with respect to damages.

Sect. 3. *Provided however, and be it further enacted*, That in all cases it shall be competent for said Cumberland and Oxford Canal Corporation, and any person or other corporation injured by the location of said Canal, or any of its appendages, to submit the question of damages, by rule of court, or otherwise, to such referees as they may agree upon, whose award, when returned to, and accepted by said court shall be final and conclusive upon the parties.

Sect. 4. Be it further enacted, That said Cumberland and Oxford Canal Corporation be, and they are authorized to select and take such sites, and so much lands, as may be necessary for toll houses and lock houses and their appendages, such damages to be paid therefor by said corporation, as may be agreed upon by them and the owner or owners of the land so selected and taken; and if they cannot agree upon the damages, the same, if any, shall be ascertained in like manner as in other cases provided for in this Act, and the Act to which this is additional.

Sect. 5. Be it further enacted, That whenever said Canal shall need repairs, and for that purpose it shall be necessary to take earth and gravel from the adjacent lands, said corporation are hereby authorized to take such earth and gravel, doing as little damage to said lands as may be, for such compensation as may be agreed on, by the corporation and the owners of such lands, and if they cannot agree thereon, the same shall be ascertained as aforesaid.

Sect. 6. Be it further enacted, That the several persons composing the aforesaid Committees or juries, shall each receive the same daily allowance for their services, and fees for their travel, as are allowed to jurors selected to appraise the damages occasioned by laying out highways.

Sect. 7. Be it further enacted, That said Cumberland and Oxford Canal Corporation, in case it shall be necessary to obtain money on loan for the purpose of completing said Canal and Locks, and the same cannot otherwise be obtained, shall be and hereby are authorized to give such rate of interest exceeding six per cent, per annum, if necessary, and it cannot be procured at that, or a less rate for such sum or sums of money, and for such term or terms of time, as the Directors of said Corporation shall deem expedient, and find to be necessary. And any note or notes signed by their Treasurer pursuant to a vote or authority of said Directors, for the payment of any sum or sums of money and interest thereon expressed, shall be valid and binding against said corporation, and said Directors, or the major part of them, by deed under the seal of said corporation may mortgage or pledge the tolls and income of said Canal and Locks for the repayment of said loan or loans and the interest thereon. And the Mortgagee or Mortgagor, his or their assigns, or those legally claiming under him or them, shall have the same rights and privileges as to receiving toll, as a purchaser under execution would have by virtue of the tenth section of an Act, entitled "An Act respecting the attachment of property on mesne process, and directing the issue, extending and serving executions," excepting however, that no greater interest on the redemption thereof shall be demanded or received, than is agreed to be given at the time of contracting for said loan and pledging said tolls. *Provided however*, that said Directors may stipulate in said Mortgage Deed or Deeds, that said corporation shall retain the right of collecting said tolls and paying the same over by their treasurer, deducting the repairs and expenses of collection, annually, or at such periods, as shall be agreed on by said Directors and said Mortgagee or Mortgagor.

Sect. 8. Be it further enacted, That the sixth section of the Act to which this is additional, and all other parts thereof, and of said Act passed the fifteenth day of January in the year of our Lord eighteen hundred and twenty two, which are inconsistent with the provisions of this Act be and the same are hereby repealed.

Approved by the Governor, Feb. 25, 1829.

## PROPOSALS FOR PUBLISHING IN BOSTON, A PERIODICAL WORK, Entitled

### THE AMERICAN MONTHLY MAGAZINE.

EDITED BY N. P. WILLIS.

### THE AMERICAN MONTHLY MAGAZINE.

ZLVE is intended to resemble, as nearly as possible, the London New Monthly, edited by Thomas Campbell. It will be devoted to Reviews of new Books, Essays upon matters of taste, fancy or feeling, Sketches of Scenery, Journals of Travels through interesting portions of country, Amusing Tales, Poetry, and Miscellaneous Writing of every description calculated to be interesting.—There will also be a department devoted to a liberal discussion of the leading Political Topics of the day, and a Summary, comprising notices of Current Literature and the principal Events of the times.

As far as can be discovered, there is but one opinion respecting the fitness of such a work to the present period. The political tide is just turning, and every thing relating to the character of the coming administration will be in the highest degree interesting. There is a call, too, for a Magazine of the literary character proposed. The two leading Reviews of this country are published but seldom, and are confined to the heavier branches of literature and science; and though there are lighter periodicals of very considerable merit, there is a wide interval between the two, which may be advantageous only to the benefit of either.

The Editor is a young man, but he trusts that with the promised assistance of several able Writers, and an entire devotion to it on his own part, the Monthly will be found worthy of the patronage it solicits.

Boston, February 1829.

## CONDITIONS.

1. The work will be issued in monthly numbers, containing 72 pages  $\text{each}$ , with the title page, preface, and index, will make an annual volume of 864 pages.

2. The price will be FIVE DOLLARS a year, payable in advance. A suitable allowance will be made to agents who take a large number of copies.

3. The mechanical execution of the work shall be good; and the monthly numbers shall be faithfully transmitted according to order.

4. Each number will be published on the fifteenth of the month of which it bears date.

The first number will appear in April.

Payment in advance is required for the following reasons:—The expenses of a new establishment make it desirable and proper. Some risk is incurred by the publishers; and it is reasonable that patrons should afford the accommodation of paying so small a sum, at the commencement of the year. In Europe, periodical works are paid for, either in advance, or when each number is taken. This practice is fast gaining in the United States, and it is hoped, may become universal. In that case, the little debts, which are often so troublesome to subscribers, and so discouraging, and sometimes ruinous to publishers, are not suffered to exist.

Subscriptions received by P. SHELDON, at the Gardner Bookstore.

Price 75 cents each.

## PROSPECTUS TO SECOND VOLUME OF THE

### NEW-ENGLAND FARMERS' & MECHANICS' JOURNAL.

THE work will contain 32 pages, and be divided into the following departments, viz.: A Mechanical—Agricultural—a department of Husbandry, and a department of Natural History.

The Mechanical Department shall comprehend from ten to twelve pages, which shall be filled with communications and selections from whatever may contain matter interesting to the mechanic, &c. &c. It shall, as often as it is necessary, be accompanied by a Plate or Drawing of some recently invented machine.

The Agricultural Department shall comprehend at least twelve pages, which shall be filled with communications, selections or original matter, relative to the cultivation of the soil, subjects of rural economy, gardening, &c. &c.

The Department of Husbandry shall comprehend at least four pages, which shall contain information relative to the anatomy, diseases, varieties, management, &c. of domestic animals, and shall always be accompanied with a Plate illustrating the subject treated.

The Department of Natural History shall contain at least four pages, which shall contain information relative to the anatomy, diseases, varieties, management, &c. of domestic animals, and shall always be accompanied with a Plate illustrating the subject treated.

The work will, therefore, contain two Plates per number, and sometimes three, it will be executed in the same style as the preceding volume, and on the same terms, viz: \$2, paid in advance, and \$2, 50, if neglected six months.

The Editor would beg leave to ask the Farmers and Mechanics of Maine, if they will not support one periodical devoted exclusively and particularly to their interests?

One work, that shall be a medium through which they can instruct each other, by communications of the results of their observations and experiments?

One paper, which shall treat of subjects of the first importance to them in their daily occupations, unmingled and unpolluted with political strife or sectarian zeal?

Or will they depend upon men and presses without the State for these things, and never lift up their own voices, or express their own thoughts, in their own territory.

Maine has slumbered long enough. It is time that she awoke from her lethargy, and that her voice be heard among her sister States.—That her hills and her mountains be explored—Her resources and her powers developed,—and that not only herself, but others should know her strength. In what better way can this be done than by exciting inquiry and a spirit of research among her operative and productive classes of men? And in what better way can the good results of this inquiry and research be known and felt, than by a mutual and friendly interchange of sentiment through the medium of the press?

To excite this spirit of inquiry and research, and to afford the public a medium for this mutual and friendly interchange of sentiment upon mechanical and agricultural subjects, is the object of the work presented for your patronage.

The Editor asks for only one thousand subscribers, and he will then pledge himself that the work shall appear regularly on the 20th of every month. If that number cannot be obtained by the first of May next, he will have nothing more to do with it.

Any person procuring eight good and responsible subscribers, shall receive one year's Journal free of charge. The subscriptions may be returned either to E. Holmes, Editor, or P. Sheldon, Publisher, Gardner, Maine.